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*The NECESSITY and DUTY of the early INSTRUCTION  
of CHILDREN, in the CHRISTIAN RELIGION,  
evinced, and enforced:*

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I N A  
S E R M O N,

PREACHED IN THE  
PARISH CHURCH of GREAT YARMOUTH,  
On SUNDAY, JUNE the 20th, 1790;

FOR THE BENEFIT OF THE  
CHARITY AND SUNDAY SCHOOLS:

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PRINTED AT THE REQUEST OF THE REPRESENTATIVES IN  
PARLIAMENT, FOR THAT BURGH,  
AND PUBLISHED FOR THE BENEFIT OF THOSE SCHOOLS.

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By SAMUEL COOPER, D. D.

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Y A R M O U T H:  
PRINTED BY D O W N E S AND M A R C H;  
AND SOLD BY MESSRS. ROBINSONS, AND BECKET, LONDON.

M. DCC. XC.

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T O

THE RIGHT HONOURABLE

CHARLES TOWNSHEND,

A N D

HENRY BEAUFOY, Esq.

REPRESENTATIVES in PARLIAMENT,

F O R

The Burgh of GREAT YARMOUTH;

THE FOLLOWING SERMON PREACHED BEFORE THEM,

AND PUBLISHED AT THEIR REQUEST;

IS RESPECTFULLY INSCRIBED,

B Y

THEIR VERY FAITHFUL

AND OBEDIENT HUMBLE SERVANT,

THE AUTHOR.

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## EPHESIANS, CHAP. vi. VER. 4.

FATHERS, PROVOKE NOT YOUR CHILDREN TO WRATH: BUT BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD.

OF those, who oppose the fallible conclusions of their own reason, to the unerring dictates of revelation, there have not been wanting some, whose opinions were so totally adverse to the exhortation in the text,—as to maintain,—that we were born into the world, with minds perfect, and upright,—pure in un sullied innocence,—and free not only from every taint of evil,—but likewise, from every propensity to ill. Hence then they have inferred, and from premises so false, it is no wonder, they drew a conclusion so absurd, that religious nurture or education tends not to improve, but serves only to corrupt the mind; by filling it with prejudices, which obstruct the progress of truth, under the pretence of furnishing it with just principles for the regulations of our actions.—Do but leave it to it's own natural tendencies, (they will tell you) and it will continue straight, and upright.—But, if you once apply art, to incline it to any particular  
B direction,—

direction,—you will only bend it into deformity, and twist it into distortion.

A confidence in the supposed infallibility of these objectors' own reason, united with a real inability, of reconciling any other position with the INFINITE WISDOM of the DIVINE, and the FANCIED DIGNITY of HUMAN NATURE, could alone, have given birth to an opinion so erroneous, and to consequences so monstrous. For surely, even exclusive of the particular text I have selected, no doctrine can be imagined, which is more opposite to the WHOLE plan of God's DISPENSATIONS, as they are REVEALED to us in the OLD and NEW TESTAMENT, nor at the same time, can any opinion be conceived, which is more contradictory to the UNIVERSAL EXPERIENCE of mankind.

Think not however, that I shall in proof of my *first* position, waste my own, nor encroach upon your time, by quoting passages from the different books of the Holy Scriptures, for the refutation of an opinion, not more pernicious, than groundless. This would be an affront to your memories, or an insult on your understanding.

For, that man, must either, never have obtained the slightest comprehension of the plan of God's administration, as delivered to us by God himself in the Sacred Volumes, or, every trace and vestige of their contents, must have been  
totally

totally erased from his remembrance,—not to know,—that the ONE volume contains indeed the account of man's FIRST STATE OF INNOCENCE, but at the same time also, his deplorable FALL, from that state, and it's sad consequence,—the depravity of human nature;—together with the means therefore the Deity employed with a particular people to bend their stubborn inclinations to his will, and thus in some measure to remedy THIS EVIL, at THAT TIME;—and still further, disclosing a view, though faint because distant, of that unfailing remedy, he intended fully to provide for it, and which he meant to offer to ALL MANKIND IN TIMES TO COME. The whole history of the dispensations it contains, plainly demonstrating to men's senses, the FREE-AGENCY of MAN, and the NEVER FAILING SUPERINTENDENCY of GOD'S PROVIDENCE, in all ages,—not only over every nation, but also over every individual creature, both in heaven and in earth. Truths, which the wisest philosophers of GREECE and ROME, in subsequent ages were unable to prove, and which some of the learned even of still later times, have been unable to reconcile.\*

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\* See the *Author's Thanksgiving Sermon on his Majesty's recovery*, where, the *consistency* of these doctrines are vindicated against the objections of *Socinus*, and *Mr. Locke*, and *Bishop Watson* in his *Sermon before the House of Lords, January 30th, 1784*. Objections which had been often *answered* but never before *refuted*. A distinction to which some public as well as private critics, seem not to have paid sufficient attention, obvious as it is; since from an observation by the Author founded on that distinction, they seem to have conceived, that the arguments advanced in his Sermons, were only such as had been before produced by others.

The OTHER volume of Revelation, as evidently contains the MEANS which God HAS devised through the MERITS, DEATH, and RESURRECTION of JESUS CHRIST, not only for the RESTORATION of HUMAN NATURE, but likewise for the ELEVATION of it, by HIS nurture and *admonition*, to an height of purity and happiness, infinitely transcending that state of pleasure, which our FIRST PARENTS would have continued to enjoy, had they even continued to persevere in their first state of spotless innocence.

If you would see, how contradictory likewise the opinion of these pretended assertors of the DIGNITY of HUMAN NATURE is with EXPERIENCE,—look into the world around you,—and when you have marked all the miseries which arise both to individuals and to nations, from the ungoverned passions and consequent crimes which there prevail,—then say if you can,—whence, such a torrent of enormities and flagitioufness could possibly have deluged the world, were every one born, without any tendency or propensity to evil? Then say,—how the man can live with comfort to himself or safety to society, whose nascent passions were never subdued by moral discipline, and whose infant mind was never meliorated by religious instruction?

Does this appeal fail to bring conviction to your hearts,—go then for further satisfaction, to those tender parents,—who with  
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the most anxious solicitude watch over every dawning inclination of the growing mind, who with the most vigilant attention, mark every sprout of passion, and note every bud of reason,—ask THEM,—what traces THEY have found, of original NATIVE INNOCENCE, and INBRED GOODNESS? They will on the contrary tell you, of the numerous pains they have suffered in rooting out the weeds of vice,—the tedious toils they have sustained in improving the native soil,—and the boisterous storms of passion they have encountered, in sowing the seeds of virtue in the tender minds of their children; and,—that happy,—supremely happy,—they will think themselves,—if, with all their care, industry, labour, and fatigue, together with the aid of the fostering dew of heaven called down by constant prayers,—they shall be able to subdue every wayward inclination, and bring to maturity every virtuous affection. For, they will FURTHER tell you, that if this has ever been attained, so that some of their children, have early become complete models of human perfection, it was only owing to these children's own uncommon vigilance, superadded to the other means before described:—but,—that they ORIGINALLY enjoyed no exemption from the common corruption and frailties of human nature,—and however excellent they became at last, that they had at first, the same warfare to sustain which others undergo,—the same obstacles to overcome,—and the same adversaries to subdue.\*

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\* See the Author's Funeral Discourses.

It would be but waste of time to detain you longer upon so plain a point, thus sanctioned by revelation, and confirmed by experience,—viz.—that if the wayward wills of children be not by some means early subdued, and their froward inclinations restrained, they must be ever afterwards the dupes of passion, and the slaves of vice.—For how without chastisement or controul, can they learn obedience to the will of a parent,—how without instruction, even know,—that there is a God,—or how, without the hope of reward, or fear of punishment,—refrain their own desires and pursuits, when the indulgence of them, is injurious either to an individual, or to society. Thus unrestrained in their infant years, habits of licentiousness must necessarily “grow with their growth, and strengthen with their strength,” and by the time they have reached early youth, numbers of them must by their deaths as victims to PUBLIC JUSTICE, make some atonement for the injuries they had done to society, by the flagitiousness of their lives.

Not however that I mean positively to maintain, that none of those who are thus left to the mere dictates of nature, might not sometimes perform actions which wore the appearance of virtue. But that appearance can arise only, from the outward garb, not the internal principle of true goodness. FOR, ONE PASSION will often indeed SUBDUCE ANOTHER, and

PRIDE,



PRIDE, VANITY, AMBITION, and LOVE OF FAME, as we may observe in antient heathens, and modern infidels, sometimes instigate men to perform the same forms of outward action, which religion commands. Nay, even frequent is the deception,—though of all fallacies it is the most fatal,—that men, priding themselves upon the outward form of their actions, fancy themselves the truest exemplars of morality, at the very time that they are totally destitute both of LOVE to GOD, and MAN, which affections can alone supply the true motive to a moral or religious action, as they alone constitute the very essence of a moral and religious conduct.

To remove then these most fatal effects of unrestrained nature, and to prevent the evils, which would otherwise accrue to the individuals and to society,—there can be but TWO METHODS proposed. The ONE, in which, the authority of the parent being founded in severity, and supported by rigour, compels the child altogether slavishly to submit it's inclination to theirs; and the OTHER, by which the parents instructing their children in the will and commands of God, "*whose service is perfect freedom,*" lead them with mildness, and win them by gentleness, in every action, to OBEY his PRECEPTS, and upon every occasion, to submit their own desires, to his will.

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The different operations, and comparative efficacy of these opposite modes of education, require neither much time, nor any deep investigation, to discover.—For could even BOTH produce SIMILAR effects in EARLY LIFE, yet ONE, must be evidently much more PERMANENT in it's operations, than the OTHER. The power of ONE at best must terminate, when the season of parental authority expires; and even during it's continuance, can then only operate, whilst, the children remain within the reach, and under the observation of their parents. For, when once the child is at a distance from the father, and consequently the object of fear is remote, the very restraint, which the severity of the parent had lain on his inclinations, but serves to give a keener edge to his appetite for indulgence; and, where any fear of discovery accompanies the gratification, every mode of prevarication, and of deceit, of falshood and of lying will be practised,—and every species of ART, which can debase the human mind, will be tried,—to escape the punishment, which is so justly apprehended, and will be so severely inflicted upon detection. By the OTHER,—PRINCIPLE will constantly influence the conduct of the child, whether he be placed within the view of his parent, or be removed from it; or even, if perchance, through the prevalence of passion, he should at any time deviate from rectitude,—contrition will immediately succeed,—he will evince the sincerity of his repentance, by a voluntary confession

confession of his fault,—and the remembrance of the anguish of mind which followed that transgression, will perhaps be a more effectual preservative, from future disobedience, than the mere principle of goodness alone, without the experience of the effect of it's violation could possibly impart.

Thus far, even our own reason or experience may instruct us, and dispose some of us perhaps the more readily, to comply with the exhortation of the Apostle in the text, where HE directs us,—WHICH,—of these TWO METHODS of EDUCATION, we should adopt.

HE has FORBIDDEN the FORMER mode of treating our children, and given us to understand, that it even defeats it's own purpose. For, that instead of subduing their passions to reason as it is intended, it in reality by provoking them to anger, only extirpates reason, by exciting or inflaming their passions. The Apostle therefore justly exhorts parents,—*to bring their children up in the nurture and ADMONITION of the Lord*, or, as it would be more exactly translated,—TO EDUCATE THEM IN THE DISCIPLINE AND INSTRUCTION OF THE LORD. That is to say, in other words, early to initiate them in the precepts and the doctrines,—in the threats and the promises of christianity;—to embue their minds in infancy with christian principles, and to teach them to act only from

christian motives,—to deter them from vice, solely by christian fears, and to allure them to goodness only by christian hopes.

As if he had said,—let neither the fear nor hope of any temporal object whatsoever,—neither the dread of any human creature, nor the desire of any human praise, actuate their conduct,—let not present, but future rewards and punishments, be the sole motives to their actions. For as the present state makes but a very small portion of our whole existence,—the GRAND END OF OUR EDUCATION HERE, is to fit us for eternity:—but this,—can only be obtained through our instruction in the revelation by Jesus Christ. For, christianity was intended for this very purpose, to exercise us in that only true discipline which alone can PREPARE us, and perfect us in that COMPLETE SYSTEM OF EDUCATION, which can alone, through the merits and mediation of Jesus Christ, QUALIFY us to partake of that eternal happiness, which HE HAS provided for his faithful disciples and followers hereafter.

To this exhortation however, some perhaps may object; because they may suppose, that it is IMPOSSIBLE TO REDUCE IT TO PRACTICE. How can children, they will ask,—possibly comprehend the notions of a CREATOR, a REDEEMER, and a SANCTIFIER?—How can they conceive the joys  
of

of heaven, and the pains of hell?—Permit me to answer,—full as well as those of larger growth,—full as well as they who think themselves the wisest of mortals, and will dare therefore to arraign God's dispensations, both of nature and of grace, and presume to tell you, what deity ought or ought not to do;—and from their own conceit of their knowledge of the divine mind,—will set up the inferences of their own shallow reason, in opposition to, and defiance of God's plain declarations of positive facts.—For, if our redemption depends only upon the IDEAS WE CAN FORM, of a CREATOR, and a REDEEMER, and our claim to heaven be founded only upon OUR OWN CONCEPTIONS of the happiness we are to enjoy there, which we are told, “eye hath not seen, ear heard, “nor hath it entered into the heart of man to conceive:” —Woe then be to us,—woe then be to the whole race of mankind. In vain then have *we* preached, and in vain then, have *you* believed:—For useless then would be the offer of redemption to mankind. But thanks be to God,—the CONCEPTION of such objects forms no part of our title to that inestimable benefit. The EFFECTS alone which such doctrines are fitted to produce in our hearts, must be our only qualification, and these,—*little* CHILDREN are as capable of receiving as the wisest philosophers.—Nay, 'till the wisest philosophers will receive them with all the simplicity of *little children*,—till they will believe God's own declarations of his nature,—

nature,—the UNITY, MODE, and MANNER of which, they CANNOT COMPREHEND, and trust to his promises for a future state of happiness, the NATURE and OBJECT of which THEY CAN NOT CONCEIVE,—however they may boast of their skill in human science,—they only betray their total ignorance of the NATURE, END, and DESIGN of the CHRISTIAN REVELATION. For, christianity was not intended to DEMONSTRATE to OUR REASON the *nature* and *essence* of spiritual objects, which can only be known from EXPERIENCE; but, by the rational evidence it affords of its AUTHORITY,—to exact OUR BELIEF in its DECLARATIONS of certain truths KNOWN to GOD,—which WE can neither CONCEIVE NOR COMPREHEND;—which however by FAITH in HIS WORD, are equally capable of raising certain AFFECTIONS in our breasts and correspondent HABITS of action,—as if, their NATURE and ESSENCE were comprehensible by our INTELLECT, or discoverable by OUR SENSES.

But, how melancholy does the reflection at first sight appear, that numbers of parents,—nay perhaps far the majority of mankind, are disqualified by their ignorance, from instructing their children themselves, and disabled by their poverty, from procuring instructions for them, from others. How then shall these be saved from vice and misery, and trained to virtue and happiness? How shall society be defended from  
their

their ravages, and rescued from their enormities. Even for this evil,—*christianity*, has *likewise* provided a remedy;—by making it the duty of the rich, to supply out of their abundance, all the wants, which penury before endured; and by promising the highest rewards particularly to those, *who*, shall thus “*turn many to righteousness.*” Upon this divine principle, it was, that our forefathers erected these, excellent institutions of charity schools, which do so much honour to our country, and confer such blessings on the community. The benefits of which, have been warranted by experience, to the utmost extent in which they could possibly have been conceived in speculation. For, experience has abundantly testified, that numbers of these children, who were thus at first in their infancy drawn out from the very dregs of society, have in their advanced years, become, it’s greatest safeguards and honour, it’s highest ornaments and support.

Objections indeed, have sometimes been thrown out against these schools, and many answers returned. But as the objections themselves, were not levelled against the PRINCIPLES of them, many of the replies might have been spared. For so necessarily do these institutions *grow out* of the *principles* of christianity, that an OPPOSITION to the ONE, is in fact, an attack upon the other,—as who for instance,—but the infidel,—dare to stand forth and say,—that it is NOT his

E. duty

duty to do all he can, that the children of the poor may be brought up in the DISCIPLINE and INSTRUCTION of the Lord; and, that the Gospel, should NOT by these means be preached unto them;—who,—without the bounty of the rich bestowed on these institutions, would be even almost totally disabled from receiving it's "*glad tidings.*"

But there are still some parents, sunk into so low, and lamentable a state of poverty, as not even to be able to afford permission to their children, to be partakers of the instruction, which the benevolence of others, so kindly wish by these institutions, to impart to them. For, that time, which, the children in these devote to *their* improvement in KNOWLEDGE, in VIRTUE, and in RELIGION,—*there are* some parents so needy, as not to be able to spare to THEIR children from their employment at home, in earning their proportion of the whole scanty pittance of their daily bread,—towards the daily support of themselves, and the rest of the family.

What pity is it then,—that such children should be left devoid of every sense of religion, and every hope of happiness and heaven,—to propagate impiety,—rapine,—and misery upon earth.

What true christian is there, but must upon consideration, most bitterly lament, that such have been so long neglected;



neglected; and reflect with shame, that no pitying eye bewailed their misery, nor outstretched arm tendered them relief.—How therefore can the benevolent heart speak it's joy, and exultation, to find,—that the piety and charity of ONE MAN,\* in a distant part of this kingdom,—first planned, and executed a scheme, even for THEIR RELIEF,—by the institution of SUNDAY SCHOOLS; which have been since adopted in many other places,—to the eternal benefit of the children, and to the almost inconceivable benefit of society.

Convinced by THEIR EXPERIENCE, of the utility of an institution, which even in *theory* is both by PIETY, and CHARITY, so strongly recommended,—we at length, though not amongst the first,—yet, not I trust the last,—made a beginning in this parish, by annexing it to the CHARITY SCHOOLS; to which, it not only forms a NATURAL, but is even a necessary APPENDAGE. BOTH uniting, in the same *christian* PRINCIPLE, to the same PIOUS and BENEVOLENT END; and the ONE of which, is indeed imperfect, without the addition of the other.

Our first plan we soon enlarged; and much is it to be wished, that it could be still further extended, to a degree  
more

\* Mr. Raikes of Gloucester.

more proportioned to the magnitude of this town, and the numerous population of it's inhabitants.

It is not only for the SUPPORT, but the INCREASE likewise of this charity, for which we now invite your benefactions.—For unless you my brethren, further our wishes to promote this good work, by the addition of all your aids to OUR PRESENT contributions, our constant endeavours by ANNUAL SUBSCRIPTIONS, must prove ineffectual to it's completion.

What exhortation then, can be necessary to induce YOU ALL, liberally to bestow,—where the gift will confer so lasting, so eternal a benefit, not only upon the individuals, but also such permanent advantages upon the society, to which they belong.—You cannot but have felt the soft sensations of tender pity, which melt us into compassion for the sufferings of our fellow creatures.—You can be no strangers to the exhilarating joys of benevolence, which lead us to devise, or at least adopt, every plan, not only for the relief, but the prevention also of the miseries of mankind.—If then, such sensations be not unknown to you,—say,—whether you can pretend to put in competition with them,—the gratifications of the palate in the luxuries of the table;—the emotions of vanity in the ornaments of dress;—the joyous mirth of the  
festive

festive board;—the elevation of spirits from the lively dance;—or even the more refined pleasures of the concord of sweet sounds, when uttered by the fascinating voices, of “finging men, and finging women.” Mean, and trivial, would be the sacrifice of all these for ever, in comparison with the enjoyment of the tender emotions of pity, and the elevating raptures of benevolence. Joys in which we partake even in this life, with the “blessed spirits above.”—Seize then,—seize the present moment for such a participation.—We ask not for a total sacrifice of other pleasures, only allot to these, an ample share of your time and fortunes, and they will give an higher relish to the domestic meal,—they will add a fresh grace to your ornaments,—they will inspire you with more sprightliness, and an higher elevation of spirits in the house of mirth and feasting,—and will even impart a sweeter and richer melody to the instrument of the musician, and the voice of the singer.

Permit me then only to remind you,—that when upon this occasion, we solicit your contributions,—it is not for ONE institution only, but for TWO;—though BOTH are in perfect unison with each other.—I doubt not therefore, but that your benevolence will enlarge, in proportion to the necessity for it's exertions. For, these are institutions, so venerable for their principles, and so important in their ends,

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that

that neither AVARICE NOR MALICE can doubt, but that the largest donations of the most opulent will be well bestowed, though even the smallest mite of the poorest man,—MUST DO,—SOME GOOD.

When I first recommended the institutions of SUNDAY SCHOOLS to your patronage,—I observed,—that,—if there be a town in this kingdom,—in which,—above all others,—SUNDAY SCHOOLS are most peculiarly requisite,—I would venture to say,—THIS was,—that very town. For who was there, I then asked, amongst you, my brethren, who could forbear, daily to observe with grief, a set of boys constantly annoying every street and corner of the place,—who were not only a disgrace to it's police,—which is in every other respect worthy of the highest commendation,—but,—a scandal to a christian country. Boys,—who destitute of every idea of religion, were continually shocking your ears with their impieties and blasphemies,—and,—who being totally strangers to every compassionate feeling of humanity,—were every moment wounding your hearts,—with instances of their cruelty, and barbarity. Boys,—whose very occupations,—were but an education for theiving without scruple;—and their cruelty to brute animals, a preparation for the commission of murder, without remorse.\*

To

\* The boys here alluded to, are employed with carts and asses to gather up the dirt in the streets, which they sell to their employers;

To work a reformation in such wretched creatures,—as these,—not only so devoid of every virtue,—but sunk into so low a state of brutal depravity,—to reclaim such from vice,—to teach them with gratitude to acknowledge the mercies of their Creator, and Redeemer,—to soften THEIR savage hearts into feeling for the miseries of brute creatures,—by the instances YOU should afford of YOUR humanity towards THEM,—and by leading them into the path of virtue and righteousness here, to prepare them for heaven and happiness hereafter.—Who, I asked, could speak the good, you would confer on this world, or the happiness, which would be YOUR reward in the next.

But may I not now APPEAL to most of you, my brethren, whether that GOOD, which I then foretold, would result from SUNDAY SCHOOLS, has not been already, in a great measure, produced?—Are your eyes, and hearts, now wounded with all the various cruelties, and barbarities;—and your ears and religious affections now shocked with all the blasphemies and imprecations, with which they were wont to be offended.—I APPEAL to your OWN EXPERIENCE,—whether, their ferocity be not in a good measure abated,—whether,—their  
savage

and at the early hour in the morning, in which they begin their work, are exposed to the temptation of making depredations upon the property of others.

savage hearts do not appear to be softened,—and whether the turpitude of their morals be not visibly amended.

But God forbid,—that I should plead for your care of the ONE SEX ONLY;—permit me likewise to recommend to you, —with equal warmth and energy,—the OTHER also,—which stands no less in need of your compassionate aid, protection, and instruction.—THEY have a claim even to your TENDEREST regard.—THEY are more defenceless in themselves;—and for them,—the snares of temptation are more industriously, and artfully spread around. THEY are on all sides exposed, —either to the open force,—or,—secret intrigues of men,—in such a town as this,—THEY are PECULIARLY obnoxious to danger,—unless,—their minds be well guarded by the principles of religion,—and fortified by early habits of virtue!—Oh stretch out then your hands with liberality,—to save THEM from all that complicated vice, and woe,—which often render THEM,—far the most wretched of human beings; —and, who,—when most truly pitiable,—too often become most,—the objects of scorn,—of insult,—and of brutality.—Oh my brethren,—if for these,—thus fallen,—you can only drop the tear of pity, and bewail their sufferings,—but,—are unable,—once more to restore them to virtue, and to happiness,—at least,—save others from adding to their number; —shelter THEM from the impending storm;—and snatch them  
from

from the gulph of sin and wretchedness,—which opens it's jaws wide for their reception. And, to YOU,—of the SOFTER SEX,—let me MORE PARTICULARLY address myself;—YOU who are the best ornaments of society,—and,—the sweetest solace of domestic life;—whose finer sensibilities render you more susceptible of pain,—and more prone to pity;—do you, —I beseech you, exert yourselves,—patronise an institution, —and,—contribute most liberally to it's support,—which is intended to save such,—as MAY become LIKE you,—ornaments of society,—from ruin,—and destruction,—in this world; —and from eternal misery,—in that,—which is to come.

Let us ALL,—then,—as fellow creatures,—partaking of the same common nature,—liable to the same frailties,—and subject to the same infirmities,—entitled to the same hope of reward,—and obnoxious to the same dread of punishment,—actuated by one and the same spirit,—unite with heart and hand,—“to save many souls alive!”—and then,—we shall not fail to meet again hereafter,—where the objects of our present bounty,—will not be suffered,—to plead for us in vain; —but THEIR OWN state of happiness then,—will be OUR passport to the same region of eternal bliss, through the merits and mediation of Jesus Christ. In whose blessed society,—if,—we have “*turned many to righteousness,—we shall shine, as the stars for ever and ever.*”

E R R A T A.

Page 5, note, second line, read *is*, instead of *are*.

Last line, read *Sermon*, instead of *Sermons*,

Page 11, last line but one, read *imbue*, instead of *embruè*.



*Shortly will be published, by the same Author.*

AN INTRODUCTION to the STUDY of the NEW TESTAMENT, in which, amongst several other subjects of Enquiry, the true distinction between the INTERNAL and EXTERNAL EVIDENCES of Christianity, is, (in opposition to the opinions of some very eminent writers) endeavoured to be more accurately explained than it has hitherto been, and the PRINCIPLES of Mr Hume's Philosophy, from which he deduced his Arguments against MIRACLES as proofs of a Divine Revelation, are shown to be contrary to the first Principles of our Knowledge, as deduced from EXPERIENCE and TESTIMONY.

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